

the Spirits of the injured may still have power to visit the oppressor; but to those whose consciences are void of reproach nothing could be more consolatory or agreeable. Orators and poets have always delighted to imagine the Spirits of the loved and lost revisiting the earth, and taking an interest in the welfare of those left behind them; and, surely, there can be no stronger incentive to a just and upright conduct through life than the conviction that the boundary between life and death is not absolutely impassable, and that the departed friends, with whom we have been associated are still with us and around us, cognizant of our acts and preparing to receive us in their celestial mansion.

It is sometimes urged that there is no use in holding communications with Spirits, because the information obtained is often contradictory, and we can never be certain when it is correct. But aside from any information, as to theological doctrines or other subjects of inquiry, to be thus derived, the first great object is to ascertain whether Spirits do communicate at all, and for this purpose the truth or falsity of their statements may not be very material. In some matters, however, so far as is ascertained, the communications do all agree, and one case of such concurrence is to be found in the statements that Spirits do not instantly upon their advent into the Spirit-world, find themselves in a state of absolute perfection or the contrary, but that they go there in the state to which they have been formed or educated in this life. They will, therefore, upon their first entrance into a new state of existence, possess about the same amount of knowledge, and, perhaps, the same prejudices and prepossessions they had at the time of their departure from this world. If this is the case, we may expect the same diversity of sentiment and opinions that we find here, and if we should conclude that we will hold no communication with them on that account, we might with just as good reason decline to hold any intercourse with persons around us, because we cannot always obtain the truth, and because we shall meet with a great diversity in their sentiments.

If one should go into Broadway, New York, and question every person he meets, he would be likely to receive a great variety of answers. No prudent man would be willing to rely upon information thus obtained. And why should not the same result be expected from an indiscriminate questioning of Spirits? If it is necessary to be courteous and prudent in our intercourse with our fellow-men, it is, of course, even more necessary to be careful when the means of communication are more imperfect. There may be occasion to notice other considerations connected with this subject hereafter. All that is intended now to be stated is, that there is enough of hopeful promise in the investigation to render it worthy of attention.

UNRELIABILITY OF SPIRIT-INTERCOURSE.

WINDHAM, CONN., December 12, 1858.

Many of our friends seem to be much surprised at what details they get from the Spirit-world. But to me the most cheering and comforting phase of our intercourse with the invisible world, is the uncertainty of that intercourse: because we can only satisfy our minds that there is a real spiritual world by its correspondence to the material, and if all of our communications from the Spirit-world failed to identify the great world of humanity as we experience it here, then, indeed, we might upon a momentary have some faith of a heaven of angels, but concerning what has become of our friends—of infants, and of human beings generally, we should be profoundly ignorant. Now, we know, and are pleased, that Spirit-intercourse demonstrates a world of humanity frail and unreliable as are humanity here, but progressive, and yet not presumptive with that Jehu-like speed which would seem to be necessary to satisfy some of our friends, because Nature provides for that which is to be enduring, a corresponding slow growth.

Now, then the point seems to be this: Are the communications from the Spirit-world any more unreliable than they are in this world? Let our friends who feel that they have been imposed upon by the Spirits just fancy themselves Spirits, and safely in the Spirit-world. Now, then, as Spirits having an affinity with your political friends here, you desire to know the state of our affairs; you then, as a Spirit, come into communication with a Whig, then with a Democrat, then with a Republican, and finally with an American. You try to

satisfy yourself with regard to the difficulties in Kansas; you examine the political papers of the land; you read the various messages of the President upon Kansas affairs, and then his instructions to the different Governors, and then, as a Spirit, what is your opinion of the truthfulness of the communications that you get from the world of flesh and blood? Pray, friends, who of you believes one-half of the political assertions of the press of the country, or of the gossip which circulates in each neighborhood? Who that has listened to a thousand sermons of the clergy of the land, can remember one that had not more or less contradictions in it? Then when you look at these things, and survey the world as you find it, cease to wonder, and be astonished at the unreliability of Spirit-intercourse.

This fact of unreliability is a precious evidence of a Spirit-world corresponding to this. If all communications were from what you term high spheres, where would you have the proof of the low spheres? You would have no facts to predicate your theory upon, but merely the say-so of others. Finally, we believe with Brother Coles, that it is best to do our own threshing, but we want our friends to understand that in the process of winnowing the chaff from the grain, if the current of air is put on too strong, the object is entirely defeated, because the grain and chaff are blown away together. Therefore we can see that to blow with a too strong blast, is equivalent to not winnowing the grain at all, but sweeps the whole from the barn-floor.

MORE SPIRIT CURES.

ORLAND, STEUBEN CO., IND., December 11, 1858.

FRIEND PARTRIDGE:—A short time after I relieved my mother of neuralgia by Spirit-agency, the wife of a neighbor came in to get some liniment to bathe her husband's back. He had been taken with a severe and distressing pain just below the left shoulder, so severe as to render him unable to move his arm or turn his head. I went home with her, and on entering the house, I was influenced to make manipulations over his back, and in a few minutes, he says to his wife: "Martha, I guess you need not put any liniment on my back, for it has almost stopped aching." (He was sitting with his back to the door, and did not know I was there.) He said the pain began to grow less right away after she returned. I then asked him if the pain had entirely ceased; he started with surprise, but said it had, and wanted to know how long I had been there. They were opposers to Spiritualism. (A priest had been there but a day or two before, and warned them against the evils of Spiritualism.) He sat a few moments in a deep study: then he said that Elder Long told him Spiritualism was all the work of the devil, but he is a good devil, or he would not have cured my back. He was an unlearned German, and thought all the priest said was truth sure, until then. He thought the preacher must be mistaken in regard to Spiritualism.

In the fall of 1855 we moved to this State. We had been here but a few months, when a gentleman came to our house, stating he had a son at that time lying low, almost at the point of death. His physicians had said they could do no more for him, and he must die. He (the father) had no faith in Spirits curing him; he only yielded to the persuasions of their friends. Mr. Vincent went home with him, and when he saw the young man, he had no hope of doing him any good, even with Spirit-agency, as he found after clairvoyantly examining him, that three different diseases had fastened upon him. The Spirits said they would influence the medium to prepare a syrup that would help him; they accordingly did, and he commenced taking it. After he had used one bottle of it, he was so far recovered as to be able to ride to our place of residence (seven miles) for the purpose of having more syrup prepared, saying he was getting well. He is now enjoying good health. The result of his cure was the conversion to Spiritualism of the whole family, and one of his brothers has since been developed as a medium.

The summer after our removal to this State, both my husband and myself were attacked with the ague. My Spirit-doctor wrote a prescription for us both, saying if we would take it we would not be sick long, but if we did not, we would be sick for a long time. I took the syrup as directed, and only had three chills, while my husband being over-persuaded by

our anxious neighbors, took quinine, and it was just as the Spirit-doctor told him—he was sick from July until the next March. He had become so reduced as to be unable to leave his bed, and it was not expected he would stay long with us; he had an irritating cough, attended with a dull, heavy pain in the side and lungs. He thought his lungs were seriously affected. I became clairvoyant one evening about the last of March, and made an examination of him; I found his liver very badly affected, and the upper portion of his lungs somewhat inflamed and irritated, occasioned by his cough. I was made to prescribe a remedy for him; I prepared it, and gave it to him as directed, and in a week his cough had entirely ceased, and he could walk around the room, and out of doors, without feeling any pain or inconvenience, and his health rapidly improved, so that in a short time he was able to attend to his business.

I will mention one more instance: In the spring of 1856, while I was staying a few days with a friend in Lagrange, Miss. Charlotte Ryason, a daughter of the lady, was sick with the tooth-ache. She was up stairs in bed; I felt an influence to go up stairs; I did not know what it meant, not knowing Charlotte was up stairs; but stronger grew the impression, and go I must. A query now presented itself, how was I to get up those stairs, for I have had the misfortune to have one of my feet amputated, and the end of my limb sometimes breaks out with sores, so as to make it impossible for me to wear my artificial limb, and at such times as I have to walk with crutches, I can not get up stairs. I had a cane standing by the stand or work-table beside me; I was made to take the cane, place it by my limb, and some power aside from my own fastened it in such a manner to my limb as to enable me to walk with ease, not only across the floor, but also up stairs, and with such rapidity as to reach the bed-side of the girl by the time the family reached the top of the stairs. They were very much surprised to see me ascend and descend a flight of stairs in such a manner, and I was somewhat surprised myself. I would like to have the opposer account for the last case on any supposition that it was different from what it purports to be, if they can, philosophically and scientifically.

MRS. HARRIET M. VINCENT

GOD KNOWS IT ALL.

In the dim recess of thy Spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thine heart forsake thee, but remember
His pitying eye who sees and knows it well.
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails?
O, think, amid the waves of tribulation,
When earthly hopes, when earthly refuge fails,
God knows it all!

And dost thou sin—thy deed of shame concealing
In some dark spot no human eye can see?
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed, and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed,
And well nigh crushed, no earthly strength imparted,
No friendly voice to say, "Be not afraid!"
God knows it all!

Art thou a mourner? are thy tear-drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which mourn in secret, like the moaning sea—
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and trouble for thy future lot!
There's One who sees the End from the Beginning—
Thy tear of penitence is unforgotten
God knows it all!

Then go to God! Pour out your hearts before him!
There is no grief your Father can not feel;
And let your grateful songs of praise adore him—
To save, forgive, and every wound to heal
God knows it all!

A CORRESPONDENT of the *Vineyard Sun*, speaking of the good and domestic qualities of Mrs. Douglas, relates that at the Christmas celebration, a few days ago, Mrs. Douglas was asked how she got the canvas. "Very well," said she, "that I must go and get my husband some clothes; he has come out of the battle half naked, got him two dozen shirts last spring, and two or three sets of pants, he lost all his shirts but two, and one that don't belong to him, and all the studs but four, which belong to four different sets; and besides, he hasn't any of the other clothes that he started out with. His old white hat, however, rode out the storm, disengaged and safe."

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY- EIGHTH SESSION.

QUESTION—Have communications been received from the world of Spirits evincing a knowledge of past and passing events which could not be referred to clairvoyance?

Mr. TUCKER related what he had recently witnessed in company with several other persons whom he named, in a house on Broadway. A bureau was moved across the room without any visible cause; that is to say, no one touched it at the time. One of the party was thrown suddenly from his chair upon the floor. On a subsequent evening, in the same mysterious way, a chair was jerked from under a gentleman and thrown across the room with such violence as to break it. Mr. Tucker said he had a theory which he thought would explain these things, but that it was not sufficiently matured to be presentable at this time. When it is ripened the world shall have the benefit of it.

A gentleman stated the results of certain interviews had recently with Mr. Ruggles, the medium used by the late Prof. Hare. The letters of his correspondents in Boston and other cities were correctly copied, and their contents commented upon by what purported to be a daughter of his, in the Spirit-world. The facts are these: He would go to the Post-office, get his letters, read them, put them in his pocket, visit Mr. Ruggles, when they would be copied and commented upon as above stated, the letters, in the meantime, remaining in his pocket wholly unknown to the medium, who would copy them in a semi-unconscious or trance state—the copy being in the form of a letter from his daughter to himself. The gentleman produced the original letters and copies which were read, and there can be no question of the correctness of the copies, or of the genuineness of the originals. He said that on one occasion it was announced by the medium that Prof. Hare would show him a chemical experiment—he would produce red and blue letters from the point of a common black lead pencil. The gentleman exhibited the result—two pieces of paper with a sentence on each, written in bright red and blue colors, each letter being partly red and partly blue. The writing was done by the hand of Mr. Ruggles, in the trance as before, and in his presence, and the pencil with which it was done was his own.

Dr. GRAY—Our question asks, Do we find either in our own or historical experience, any communications from the world of Spirits which transcend the power of man in the body? Thought-reading is possible to man in the earth life. It is a function of the Spirit to see without the external eye, and to perceive independently of the senses; but our question goes back of this normal power of Spirit, and asks for communications (if any) which are superior to the trance or clairvoyant plane of the individual. There is a preliminary question, Can a person enter the trance without special aid from Spirits? He thinks not; his belief is, that whenever the trance occurs, it is through personal rapport with a Spirit, or with Spirits, by whose aid alone the change from the sensuous or external plane, to the internal and spiritual; that is to say, to their own plane, is accomplished. If this be so, that is, if a man can not enter into the trance state to the degree of clairvoyance without the aid of Spirits, how can a communication be made through him by Spirits, which transcends the capacity of the man himself in that degree of trance? His answer is, that such communication can not be made. It was claimed of old on the part of all religions, that communications have come independent of clairvoyance, that is to say, from a plane above the human—from God; but this is the point embraced by the question before us. He thinks, for the reason assigned, that the claim is not well founded.

Mr. LOVELAND said: Spiritualism loses nothing by admitting all that is exchanged to clairvoyance. If clairvoyance be a spiritual phenomenon, then is the existence of Spirit demonstrated. It is also to be remarked that it is the concurrent affirmation of clairvoyance, that Spirits are seen and that they communicate with the earth life. But there are certain facts to be duly considered with respect to clairvoyance. The power of clear seeing which is what we mean by clairvoyance, does not imply the seeing of everything, but rather, as in the case of external vision, of conveying an accurate perception of that which naturally lies within the range of vision. For example, it would not be normal for a clairvoyant to see a person for whom he had no attraction through acquaintance, relationship, or other interest unless especially directed. To illustrate; some five years ago, in Charlestown, Mass., Mrs. S., a clairvoyant, said to him from the trance, I see a man. The announcement was without interest to him; he was not thinking of a man, but upon a different subject. Now, said she, I see a room. Well, what of it? Assuming an interest in the statement, that he did not feel, he asked, What kind of a room? An office. Well, an office with a man in it. What sort of a man is he; can you describe him, and tell me what he is doing? She described a brother of his, and said he was writing a letter. Can you read the writing, and tell me what name he affixes to it? After a short pause, she said, It looks like M. S. Loveland. No—M. S. Loveland, the name of a brother whom he supposed, if living, to be in Australia. He asked if she could read the name of the place where the letter was dated? It reads, San Francisco, July, etc. Then she described other persons as entering the office, and having a happy time generally. Subsequent information verified the entire truthfulness of this statement. Now, this is clairvoyance without doubt, but the question is, What directed her vision to San Francisco? On another occasion a man was proffered by her, while in the trance, and that he read a paper prescribed for her to observe in her several state preparatory to its execution. Where the voluntary understanding, and the suggestion of the spirit dictated him for his later accomplishment? In many cases, as it is well known, truthful statements by clairvoyants are in direct opposition, not only to the theories of those about them, but to their own opinions and will also, as well; and again we are

lost by the question, What is it that directs this mundane psychology and mortal will, and bestows the individuality for the time, before the manifestation of a foreign power and power? Who, or what is it, that in with- at- tending instances, writes the subject from the will of the mediumizer, and causes him to see and say what is not dreamed of in the philosophy or prior experience of either? These are facts to be explained, before we can reveal all the relations of clairvoyance, to their own powers, or to the psychological influence of surrounding media.

Mr. WILSON. The ministers say, when they have joined a pair in wedlock—What God has joined together, let no man put asunder. So he would say of the manifestations of mind, whether proceeding from this or the other side of the Jordan which we call death. God has so interwoven their qualities and powers, that they can not be absolutely separated, so that we can pronounce with certainty where the earth-embodied mind ceases to act, and the disembodied mind begins to manifest itself. Mind is one as to essence; conditions change only its external; and its sphere blend; so that, as the earth-life unfolds, it will be continually more and more difficult to trace absolutely the lines between the two conditions of being. As the things of the external universe are discerned upon the retina of the eye, so is it with the vision of the spirit. If this be true of the external, why not of the internal, which is but the manifestation of the same law on a higher plane? Not that we can comprehend immediately all that we may see with our spiritual eyes, any more than we do the objects of external vision. A child can see the moon; but he would as soon take it for a green cheese as for a peach, or a globe; and it is even so with the child-seer of spiritual things. When he looks over Mr. Hare's celestial purities and infantile gyrations through any space, he is perfectly reminded of the eternal law, that inexperience can see only with the eye of inexperience. If it is the common error—this law of our being (the power of clairvoyance or seership), gives us the ability to inspect the things of the inner life, but the power is too often exercised in such forgetfulness of the fact, that, if we would understand it, our own spiritual comprehension must expand to the plane of the life we would investigate. As we gaze into the spiritual heavens, furnished forth with better knowledge of man, who is a Spirit, than is to be found in the entire circle of popular theology, is no more to be degraded upon than would be the astronomer who should construct a mechanism of the heavens from what he sees of them reflected in a mud puddle. What we call clairvoyance is the normal expansion of a celestial germ within us. It is natural, and he thinks is destined to grow into open vision in the race universally. Through it we commune with Spirits, and thus by virtue of a natural law, as certainly as we must see natural objects with the physical eye, and hold communion and intercourse with external nature through the senses. There is man the microcosm, by his dual nature related to the universe without and within; and now that the glorious fact is being born into his consciousness, we may safely infer, as a result of the perfect birth, a fruitage and fragrance like unto that which the earth exhibits, when the calculations which she lifts up into the atmosphere to be purified are returned to us in the odor of flow re.

Mr. Conklin presented the following paper which will speak for itself:

This will certify that we, whose names are hereto appended, attended a private circle on the evening of the 18th inst., when the manifestations being unusually strong, it was asked if the spirits could move the table (estimated to weigh about thirty-five or forty pounds) without contact with the medium or any other person. An affirmative answer was given, and all drew back, when the table rocked to and fro violently. It was then suggested that all rise up. The Spirits assented, and all arose, holding their hands forth, so that there should be no chance for doubts; there being sufficient light in the room for us to clearly observe every motion. The table rolled backward and forward, and finally lost its balance, falling on the feet of one of the number, producing some pain. The spirits explained by saying they accidentally lost control. Again harmony was restored, the circle standing as before, when the table described a circular motion, and all were forced back as far as possible, and retaining hold of hands, and also contact of the feet. The table then rose about a foot clear from the floor, and remained suspended for about half a minute. This was repeated twelve times, and until all curiosity was satisfied. There could have been no collusion or imposition, as all were familiar with the arrangement of the circle, and each was anxious to detect any fraud that might be perpetrated or attempted.

G. W. BRADY, Broker, 16 Wall-street,
H. C. GARDNER,
G. W. LUTHER, Carpenter,
E. M. LANEY, Copy Book Maker, No. 31 E. N.
J. H. TAYLOR, Architect, 427 Broadway,
H. A. THOMAS,
J. L. CHAMBERLAIN, Merchant, N. Y.
J. K. CONKLIN, 449 Broadway.

New York, Jan. 15, 1858.

Mr. BAKER said: When he resided at No. West, some five years since, he attended a circle held in a large house, there were between thirty and forty persons present, perhaps not more than five or six were Spiritualists. The Spirits said, by signs, that if the light was put out they would produce music. The candles were placed in another room, but it was a moonlight night, and there were no curtains up at the windows, there was sufficient light to see all the persons in the room. In about two minutes after the light was put out, a sound resembling a horn in the distance was heard, it grew louder and more distinct, when some one suggested singing. An old fashioned Methodist hymn was then sung by the whole circle, and over the spiritual voices could be distinctly heard music resembling that produced by an orchestra of instruments. The music would swell in volume, and then as the singing was modulated, and when the circle ceased to sing the music would continue one or two bars, growing fainter and fainter, until it ceased, and if the circle would commence singing before the music had entirely ceased, it would swell in volume until as to being

heard clear and distinct over the united voices of all the singers. It is related that the sounds were not produced by ventriloquism from the perfectness of the tone and the number of (apparent) instruments used and the loudness of the music, which was louder than over thirty united voices singing a Methodist hymn in the good old style of that sect. Besides, he examined the apartment, and no instruments of any description could be found in the house, and the owner of the dwelling was a shrewd man in all spiritual matters, and as anxious to discover trickery as the rest.

Mr. Conklin stated, that one day last week two Baptist clergymen called upon him. One of them has charge of a congregation in a neighboring city, and is a believer in spiritualism. The other was not. When he commenced the interview he gave him to understand that he was thoroughly lucid, and granted permission (which, of course, was readily granted) to consider him (Mr. Conklin) a lamb to the end of the sitting. When the investigation was begun, recollecting the theory of the wise ones, that he was enabled to answer questions, or reveal names, etc., by watching the tremors of the top of the pencil with which they are written, he requested his skeptical brother to write his names, etc., under the table, or in some way that he could not see the pencil, or what he was doing in any way. After he professed to have written a name, etc., embracing the usual tests given through him, he asked, Are you convinced that I have no knowledge of what you have written, or of the questions and the proper answers to them? He said he was. Well, you shall see that there is more other intelligence present, that does know, and will answer you. He was answered, and did what was suggested, he pronounced the names of water, belief that the answers were of spiritual origin. The other clergyman, the Rev. Mr. B., asked him if he recollects that on a former visit he found Fox had promised to help him preach on a certain occasion? Yes, Well, said Mr. B., he did. I had prepared a discourse from the text, "If a man die, shall he live again?" but soon after commencing, he could not see his notes, but went on without them, and preached a different and a better sermon than the one he had prepared—he felt himself consciously inspired. He then related to him a little incident that occurred last week. He and his wife having been in bed for some time, he became impatient with the idea of loneliness in the house. Mentioning it to his wife, they agreed as to its absurdity, and she soon after fell asleep. Not so with himself, however. He felt as though the bed were full of pins and needles, so it being impossible for him to lie still with any comfort, he got up and took a survey of the lower apartments of the house. On entering the kitchen, he found the clothes frame which had been filled with clothes to dry, during the prevalence of the late rainy weather, swaying near a heated stove, and a piece of linen depending from it, already on fire. Had this been undisturbed, the result may be easily guessed. When the narrative was concluded, Mr. Conklin said they were informed through the alphabet, that it was Mr. B.'s sister in the Spirit-world who had produced the impression that he did to the result just stated, that she could not make a distinct impression that the notes were on fire, and as took the more indirect way, which was the only means in her power likely to effect the object.

Adjourned.

A. T. MILLER.

SHALL CHRISTIANITY BE ABANDONED TO TIME-SERVERS?

Rev. A. Saxe, in his occasional sermon to the Universalists, took for his text, "For I am not ashamed of the Gospel of Christ." He said very justly that:

"Many who love Christ, who love his religion, and practice it too, hesitate to avow their position, and take upon themselves a name monopolized by hypocrites and made odious by hypocrites."

"Shall we abandon the field of religion and the name of Christianity to time-servers? Because men have taken the liberty of the court of heaven to drive the devil in, should the angels therefore sweep the architecture of the skies? Because there are wolves in sheep's clothing, should the sheep therefore divest themselves of their own clothing and put on wolves' clothing? Because professedly honest men have turned out knaves, shall therefore the really upright deny the name of honesty? Then because deceivers have counterfeited the outward semblance of Christianity, shall we therefore drop the name of our Great Master? When his enemies betray him with a kiss, the need to his support is all the more manifest."

"I know many such, I have met them in every society with which I have labored, persons of the purest hearts and truest unimpeachable integrity. And while I can but admire the high sense of honor that shrinks from degrading associations, and every profession that would sever of self-righteousness, yet have I deeply regretted when I thought how very much the cause of religion stood in need of the influence of just such men and women to stand as its representatives, to carry it out from the cloister and the social conventionalities by which it has been so long imprisoned and smothered, into the broad light of heaven, and the terrible realities of life, I have regretted, I say, that I could not persuade them that they were slightly in the wrong."

"Because others have spoken falsely is not a good reason why we should not speak at all, or why we should not speak the truth. Because others made insincere professions is no reason why you and I should not profess what we really do believe and feel."

It will be seen by an advertisement in another place, that Mr. T. J. Ellingwood is giving instructions in Phrenology to classes in private and by letter.

PHILOSOPHICAL AND MORAL DEPARTMENT.

PROGRESS AND REFORM.

The advent of modern Spiritualism has given a powerful impulse to schemes of association, and other projects of reform, involving great and sudden changes in the structure of society. These, though advocated by truly benevolent and liberal minds, seem to be impracticable at the present stage of human progress. Such favorable conditions of equality and happiness, as they contemplate, are attainable only, by a long course of "education, palliation, and (gradual) reform." The last, as a consequence of the former, naturally follows; ignorance being considered as a chief cause of evil.

I look on the present constitution of society, with some modification, as being admirably adapted to the purpose of subduing the earth to the dominion of man, of bringing forth all his energies, and making one great family of the race, by extending the area of art and civilization over the whole earth, and under the impulse of commerce, removing the obstacles to easy intercourse, which would otherwise prove an eternal barrier between different regions. It may be that present happiness is not best promoted by this system, but when we reflect that the development of the immortal spirit, rather than happiness, is the chief object of this rudimentary state, and that this object may be better attained by the antagonisms of the stage of progress through which the race is now passing, than in the most orderly and harmonious system that the imagination of a Fourier or an Owen could devise, we shall learn to trust in the Great Ruler, as best knowing what is for our benefit; and by temperance in all things, by wisdom, moderation and justice, endeavor to make the best of surrounding conditions. An unceasing contest with misery and wrong, is the condition of our present life. Our encouragement is that we are constantly gaining on the enemy, and at the same time, fitting ourselves for a higher and happier condition.

That much misery, wrong and injustice, are existing and call for redress, is evident, and is acknowledged by all. That some great effort is required, and about to be inaugurated, seems to be the general feeling; but it appears to me, that it is chiefly secondary and transient local evils that are proclaimed as the cause of all this discord. I think that it has a deeper origin, in the very base of the structure of modern society, which indeed is but an outgrowth of the feudal system of the middle ages, somewhat mitigated. The many still spend their whole existence and energies in unceasing toil and privation, that the few may enjoy a life of idleness and prodigal luxury. There seems to be no present remedy for this gigantic wrong, without overturning the whole fabric of civilization; but it may be "palliated," and the means which have been employed to perpetuate and increase its power, may be removed.

The tendency of capital to concentration and accumulation in the hands of the few, is a principle well understood in political economy; this principle is constantly at work, and is invigorated, encouraged and made irresistible, by the modern system of banks and paper currency. Those who wield this mighty power, control the mass of the product of social industry. The vast amount of wealth and subsistence which our agriculture, commerce, mines and workshops, annually yield to the industry of our citizens, is controlled by this system. Prices are influenced, and fictitious values introduced; the circulation contracted or expanded, to suit the views of financiers and speculators; the course of consumption and distribution, of the demand and supply, natural to our internal trade, is made to assimilate and adapt itself to external commerce, by which these speculators, and the wealthy in general, are supplied with foreign luxuries, and articles of fashionable extravagance. For illustration of a state of society, in which the chief wealth of the community is concentrated in the hands of a class, I will quote a few sentences from an article, published in the *Democratic Review* for January, 1844, it is a candid and authentic description of the condition of the peasantry and operatives of England, from the pen of Henry Carlton, Esq., late Judge of the Supreme Court of Louisiana, who visited England, France and Holland, for the purpose of inquiry into the condition of the laboring classes of those countries. Recent Parliamentary reports not only corroborate his statement, but depict scenes of human suffering and brutal degradation, the heritage of millions, the existence of which in connection with the national pretension to so much external philanthropy,

and particular sympathy for the imaginary wrongs of the well-fed, contented and indolent African, becomes a stupendous example of either blind infatuation or diplomatic hypocrisy on an extensive scale.

Judge Carlton says:

"During the year of 1841, I entered one hundred and twenty-two cottages in Somersetshire, Devonshire, Leicestershire, Warwickshire, Surrey, Middlesex and Kent, always with a view to inquire into the subject, in which I felt an abiding interest. My first visit to Somersetshire disclosed the whole truth; I had nothing farther to learn, than that the same wretchedness, the same want of potatoes and salt, the same appalling picture of destitution and misery prevailed throughout the kingdom." (He continues.) "I entered a third cottage; the floor was much like the first, near the middle sat the mother, peeling potatoes, which she threw into a pot at her side, half filled with water. I introduced myself on every occasion, by saying that I came from beyond the seas, and wished to know my countrymen how the laborers lived in England. She soon brought forth willing answers. 'How many children have you?' 'Eight.' 'What did they feed on this morning?' 'Potatoes.' 'What will you give them for dinner?' 'These potatoes you see in peeling.' 'Nothing else?' 'No, nothing else.' 'Have you no meat, no milk, no butter for them?' She made no reply, fixed her eyes upon them, and sobbed aloud. But her countenance suddenly brightened into a smile, and she said with a clear voice, 'Thank God, salt is cheap.' I asked one of the little girls, where was the cat? The mother answered they had none, 'For a cat must eat.' 'Have you a dog?' 'No, we cannot keep a dog; besides he disturbs the game.' 'But you have a cock to crow for day?' 'No, we have none.'"

I felt a sort of horror come over me at the absence of these animals, sacred to every household. The cat, the companion and pastime of children. The dog, the well-liked and trusty friend of man; the cock, whose joyous song heralds the coming day. Yet poverty, that bitter blighting curse, has expelled these from the cottages of the English peasant."

Describing another cottage in Devonshire, he says:

"The father came in from his labor in the fields. His food was ready at 12 o'clock; he ate, seated on a stool, upon the hearth, with a plate on his lap, on which were potatoes, and two ounces of bacon. His children stood beside a board table, and dined upon bread, and the potatoes that had been boiled with the bacon. His wages were seven shillings a week, out of which he paid cottage rent. He said he could not afford meat for his children, nor for himself every day; that he took it all to himself, that he might have strength to work."

These short extracts give but a faint idea of the endless, hopeless round of unceasing toil—the destitution, the moral, intellectual and physical degradation of over five millions of agricultural laborers; besides which, there are engaged in manufactures, six millions of operatives, who possess no land, no vote, no home but at the will of a landlord, are hungry from morning till night, and sleep and die on straw!!

And this is the condition of the bulk of the population of one of the most wealthy and powerful nations known to history; not only England, but nearly the whole continent of Europe, the focus of modern civilization, presents the same picture of hunger, wretchedness, and starling ignorance in the down-trodden masses, who seem born but to toil for their oppressors.

Justice requires that the working man, the producer of wealth, should be adequately rewarded for his labor; that he should enjoy the full value of the product of his skill and industry—not that he should hold a degraded position in the scale of society, be started to the lowest point of human endurance, all physical comfort, and intellectual progress placed beyond his reach, whilst those who by a corrupt system monopolize the wealth he produces, are in the enjoyment, not only of the means of luxury, but of frivolous and unmeaning extravagance.

It is clearly the mission of machinery to civilize mankind, to introduce equality and physical comfort; but as yet the chief benefits arising from it have been absorbed by the few, the secret of whose power and success in this country is the dexterous management of a worthless paper currency. The infatuation that permits its use, and submits to all the long train of evils which it fosters, will be a subject of wonder and doubt to future generations. It seems difficult to understand, that with all our improvements in art, science, and labor-saving machinery, with our wide extent of fertile lands and liberal institutions, that the general happiness has been so little augmented, and that the relations of class should continue to present such strong and wide contrasts. Perhaps much of the demoralization and disorders of society in our time, arise from the general loss of ideas of justice and truth, and the consequent influence of this baneful system of fraudulent currency. The

feverish grasping excitement attendant on business operations, the want of truth, honor and principle, so often unblushingly displayed in trade, the tasteless absurdities of fashionable extravagance, the complacent indulgence of, if not encouragement and applause bestowed on successful villany, if on a large scale,—all this, and much more, may be traced to the influence of this social disease, which has been spread by the facilities of travel and intercourse throughout the length and breadth of the land. But the times are highly propitious to a movement for its destruction. The mines of the world are yielding an abundant supply of the precious metals, more than sufficient for all the legitimate wants of commerce and circulation. Attention has been awakened by the successive recurrence of "panics and revolutions" that have spread devastation over the land. Still the struggle will be arduous and doubtful for the friends of reform; they will be opposed by shrewd, intelligent, and unscrupulous men, habituated to act in secrecy and concert when their interest requires it. Besides these, our mercantile, trading and manufacturing classes are all more or less controlled by these financiers. Many of them, from education and habit are brought to believe that operation with this worthless paper currency is a necessity of business, and that floods of paper dollars is "prosperity."

Spiritualism, by disposing men's minds to justice and truth, would have been a useful ally to the friends of reform; but unless its interests as a means of reforming the world, are protected by the higher and purer influences of another sphere, who are able to free it from the contaminating associations in which it is now presented, it must fail in a great measure of producing that deep interest and beneficial influence that we should reasonably expect from its superhuman source and forcible appeal to those mighty truths which reveal to the human soul its original and future destiny. Men of judicious and moderate views are apt to look with distrust on this movement which has to sustain not only the weights of its own obscurities and contradictions, with the errors and indiscretions of its friends, but it has also been eagerly seized on as a convenient vehicle for their ravings by all that class of reckless enthusiasts and reformers who are so much more dangerous to their friends than their enemies, whose wild enthusiasm and superfluous energy, if not carefully guided into some harmless channel, becomes dangerous to society. Incapable of just and accurate modes of thought, these fanatics readily adopt any new idea that promises excitement and agitation. This, in time, becomes a *monomania*, to which all things else must be made subservient. Nothing is sufficiently high or too holy, no consequences sufficiently disastrous to check them in their mad career. From such "reformers" as these France has been compelled to seek repose in a military despotism, after three generations of anarchy, blood and terror.

Prominent amongst these fanatics are those who, in reference to negro slavery, avow themselves ready to subvert all law, government and order in society, to introduce into our hitherto peaceful and happy communities civil war, arson, murder, rape, and every form of horrid crime known to frail humanity, rather than forego their insane projects. The most charitable view to consider these men as *monomaniacs*. Were they accessible to reason, they could be taught that they are wasting their sympathy on an unnecessary as well as impracticable object, and that slavery is but a social condition, originating in restraint or coercion, either moral or physical, and admitting of innumerable degrees, grades and modifications, and may be traced in some of its forms throughout every social system.

When its subjects are fitted for a higher and happier position, and this is withheld, by violence or fraud it then becomes the legitimate object of reform, to such end, by well-directed efforts, to elevate them to their just level. And though we may regret that any obstacle should arise to the speedy dissemination of the welcome and beautiful truths that are being revealed to man by Spiritualism, we may still be thankful for any conservative influence, which serves as a check on those self-selected reformers, until reason and moderation gain the ascendancy.

The great error of many of our reformers seems to be that which has so long kept mankind in darkness, and is at the root of the persecutions and martyrdoms of history. It is that they mistake their own partial views for a rule of right, and can not be made to comprehend that because they are *disagreeable*

in a certain light, there is any possibility of others having more truthful views. A dogmatic pertinacity of opinion, is a result of ignorance and narrow minds. We are far from having arrived at a full knowledge and settlement of all questions in social and moral science—still further removed perhaps, than we are from the same end in physics. This should teach us modesty in offering our opinions, and toleration for those of others who differ from us.

The long pending contest of modern civilization, the struggle between capital and labor, between the oppressed and gilded slaves of Europe, and the rich and idle who fatten by their labor—will be decided at no very distant day. It is to be hoped that the influence of the example will not reach across the Atlantic. But social revolutions are infectious, and it may be wise and prudent to examine the question, and ascertain to what extent we are interested in it. There are portions of our country in which toil and misery, and the distinctions and contrasts of rich and poor, seem to be growing into the strength and permanence of a system, in which the laborer is not only scantily rewarded for a life of incessant toil, but is becoming degraded by poverty and privations. And though emigration to the fertile plains of the West and other causes, may prevent any danger of social disruption, the injustice of this state of things, and the propriety of remedy, is no less evident.

It is not necessary to enter into details. Those who reside at a distance from the scene, may form some idea of the condition of the "operatives" of the North, by perusing the address of one of their number, to the Utica Convention, stating the excessive number of hours in which they are compelled to labor, and the melancholy consequences; and it seems that the condition of the agricultural laborers of the same region is no better if we may trust a description of "Rural Life in New England" in a recent number of the *Atlantic Monthly*, with the facts elicited by a review of the same article in the *Boston Journal*, which says, that "the New England farmers' life is the hard, unrelenting labor, pursued day after day, and year after year, to which he subjects all his faculties, depresses his intellect, blunts his sensibilities, and degrades his nature."

It may be added as a coincident statement, that numerous banks and excessive issues of paper money, prevail to a greater extent in this region, than in any other portion of our country.

The conclusions to which we are led, by the facts of Spiritualism and the teachings of science, seem to be, that the spirit or soul of man, is the ultimate result of all material forces and forms, and that good and evil, pleasure and pain, are conditions or effects naturally arising from this life, as the rudimentary stage of existence—that which we call *good*, being all that is in harmony with the great end of the development and happiness of man as an immortal Spirit. *Evil* or pain being the voice of Nature's warning of violated law, or the expression by the Spirit of its repugnance to any violation of the laws of life. And it seems to me, to enable the Spirit to attain to consciousness, and that high condition of intellectual and moral development and happiness, for which it is destined, that it must be a *free agent*, having, to some extent at least, the ability to modify this destiny. It is only by tanning the fruit of the tree of knowledge of good and evil, that it becomes *God-like* in its capacity for knowledge and happiness.

That which we call *evil*, cannot be *imperfection* or a failure in the end, from improper or inadequate means, which would not be consistent with the omnipotence of Deity; but rather, incompleteness in the partial or antagonistic working of general laws, in which the weaker succumbs to the stronger, producing temporary discord and consequent pain—the end, however, still being perfection or the highest good.

Unless we admit that the use of evil in conscious life is the disciplining and development of the Spirit, its existence becomes an unsolvable mystery. That we have much yet to learn, much mystery to solve by future investigation is clear; but that there is any intelligent power or principle in existence, answering to the Omnipotent Creator, is undeniable and absurd.

I have been induced to offer these reflections, more with a view to elicit thought, and add my mite to the general fund of research, than in presenting any new ideas. I shall leave the subject for the present at least, to the many vigorous and courageous minds which the impulse given to mental and moral science by Spiritualism, has called forth in the cause.

Georgetown, Texas, Nov. 3, 1858.

PROBLEMS

DEAR PARTISAN.

Let me hope your readers will bear in mind that I do not, in these articles, propose to disprove or characterize any particularism. Each one must answer the question for himself. If it be not, as I suggest, true in itself, my self, when I consult in such matters upon which I ask for information, I wish for answers to such as have had the largest experience, and a capacity for making accurate observations. In important matters of science I rely very much upon observation; and in those fields where I have experimented for forty years, I can not rely so much upon Spirits or clairvoyants when they tacitly allege that there is a "royal road" for obtaining a knowledge of Nature's laws and the constitution of things. To become full grown, healthy, symmetrical and harmonious men and women, we must never surrender our selfhood. We must think and act for ourselves, which all media cease to do, more or less. But if the great design was to develop manhood, then in so far as we hold that individuality in abeyance, and become mere tools for others, we are hindered in the great work of progression.

PROBLEM VIII.—Is it susceptible of demonstration that any medium is ever controlled by any Spirit except his own, or his own mind, his own thoughts? When a medium writes or speaks, how is it to be demonstrated that it is not the medium's own nervous system that does all you witness? In a thousand cases, I have known a state of trance to be induced by the patient's own mind, through the power of hearing, feeling, or sight; as it always is brought on, at first, when produced by extrinsic agency. It is in mind what I affirm, that always, when the medium is in a state of trance, it reaches him through one of the external senses; and then, when the habit of the trance is well established, it comes on spontaneously, or from the thoughts of it from seeing it in others. The trance is never in any case (at first) induced by the mere suggestion of the operator; the mere will of the operator is insufficient, until a relation is established through the external senses.

To make these matters sufficiently plain would require more space than could be allowed in these articles. But as they are of the highest importance, and it seems necessary that they should be well understood at the present time, when so many mediums are renouncing their mediumship, I propose, if Friend Partisan will permit to furnish a few articles, to give my views on psychology, and to show what claims of phenomena it comprehends, how induced, and from which it may be seen how far psychology or pathetism fall below the mark which produces these phenomena, upon which the theory of Spiritualism is founded.

But for the present, it is sufficient to observe in how many ways the nervous system may be affected, as to nature, a state of trance. Any notion, any thought, hope, wish, or fear; in a word, anything real or imaginary, which can occupy the mind, associated with the idea of the trance, may tend to induce it, until this tendency becomes a habit and a condition may thus pass out and into it at will or "unconscious" of any volition, each hour of the day.

Such we know to be the susceptibility and freedom of the nervous system, and it certainly becomes us to be careful how we allow ourselves or ourselves to attribute the trance to departed Spirits, an assumption always, and which can never be demonstrated. And confused as I mixed up as Spiritualism now is with such an avalanche of nervous phenomena, it may be fitly compared to two grains of wheat in a cart-load of chaff; and nervous phenomena similar to those now peculiar to Spiritualism have always been more or less common in all revivals of religion. They occurred among the French prophets, among the early Quakers, Shakers, Methodists and Mormons. We find in the published accounts of the so-called Kentucky Revival, more than fifty years ago, a series of these nervous phenomena, all characteristic of an "unconscious" state, and even more marked than most of the nervous phenomena now so strikingly attributed to Spirits. (See *Natural History of the World*, page 94, etc.)

The nervous phenomena now claimed as Spiritualism are not new. The speaking and writing of media is but a repetition of the preaching and praying epidemic of the twelfth

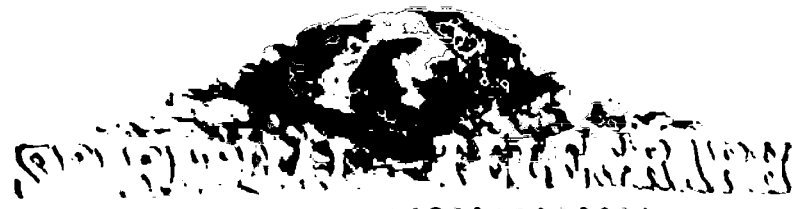
century, and of religious fanatics in all ages, and excepting all the various sorts of clairvoyance, and the various and various of mediums. A young lady in Philadelphia some twenty years ago, lay nine days in a trance; I have had patients who remained entranced for weeks; and Dr. Elliot, of London, had two girls who remained so that state for six months. Indeed I suspect we have scarcely had anything done by the Spirits which for the marvels would compare with the falling, rolling, jerking, running, dancing, laughing, crying and harking "curses" as frequent in the Kentucky Revival in 1801 and the "speaking epidemic" in Sweden in 1842. In Sweden, we are told that persons would be suddenly and strangely seized with nervous spasms and screaming "wailing unconsent," they would sing, preach and pray in a manner thought by the spectators to be most wonderful.

Speaking is now practising by mediums, as an evidence of Spirit agency. But the habit of making society impracticable has prevailed from time immemorial in Europe and among classes of people who are not supposed to have scarcely ever heard whether there were "Spirits" in existence or not.

An important fact in psychology and acoustics, not generally understood, is this, that the trance is always self-induced, that is, a suggestive, a person's thought is the patient's own mind, sets his own nervous system in motion, and these motions bring on the change, and when a class of nervous phenomena become a habit, and associated with religious ideas, or notions of the marvellous world, that world becomes a vast of vast, as it were, which may be made to assume the various shapes so common to what purports to be its revelations. And now I ask, amidst such a vast amount of nervous phenomena and brought on by such an innumerable combination of causes, which we know to be so close here as it is possible to delineate the really spiritual origin of one of these phenomena? Numerous and adequate causes for these phenomena are present with us all the time in this world, and hence I can see no other safe rule than to consider all nervous phenomena, or human words and actions, as belonging to the world in which we live.

PROBLEM IX.—Is it susceptible of demonstration of the nervous and cerebral functions do not necessarily demonstrate the spiritual change. These statements are justified by gas, by alcohol, and they have often occurred in cases of spontaneous nervous excitement. I remember the case of Rachel Roloff, the "sleeping preacher," who was called some forty years ago. She was carried about the country, and for the time she attracted more attention than has ever been bestowed upon any speaking medium. Her seizures were about an hour long, and delivered while sitting up in bed. Portions of her posture while preaching with her eyes closed, were portrayed by her friends. I was acquainted also with the case of Jane Rider, Springfield, Mass., a case of extraordinary case of somnambulism which occurred in 1844. The Bishop of Bardonia, a century since, published as a tract of a young parrot who accompanied his mistress writing in a correctly while sitting in total darkness, and an account was not long since published of a young Spaniard who solved most difficult mathematical problems in his sleep. An excellent tale is now being in Brooklyn, N. Y., who I know to have been a somnambulist fifteen years ago, and in her sleep and after while sitting up in bed she wrote many papers in poetry and prose, some of which I have already published in the *World*. I mentioned her at one of my lectures in Tremont Temple in this city in 1847, when she uttered a prayer, which an orthodox minister (Rev. Nathaniel Winslow) declared to be as appropriate as any thing he had ever heard from mortals. We know to what an extraordinary pitch the mental functions are often excited in cases of this kind; and in the *Book of Human Nature* (published by Scribner & Co., N. Y.) page 157, you will find a remarkable demonstration of clairvoyance developed in cases of insanity.

Now let us add this. A Spanish student solved the most abstruse mathematical problems, in a state of spontaneous somnambulism. But when Clara L. V. Hall, lectured in Lynn, Mass., more than one year ago, probably under the influence of Spirits from the higher spheres, (the 7th or 70th, perhaps) two mathematical problems were submitted to Spirits which controlled her, in both of which they failed. The Spirits answered one of the queries on the evening of the lecture, but answered it wrong, and the other (said for me during the evening, the Spirits promised to answer and send it with the Spirit's name in a letter to Mr. Alfred Lewis, within five weeks, or failing to do this, they (the Spirits), would return in disgrace. It is now over a year, and no answer has come from these Spirits, but whether they have returned in disgrace or not, I leave them to determine who happen to know what these Spirits were, and where they are at the present time. More anon. ; LEON ALDERLAND, Boston, Dec. 17, 1858.



CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, JANUARY 1, 1859.

SIFT THE CHAFF FROM THE WHEAT.

Spiritualism is, or rather, one of that which claims to be spiritualism, is not a new or even an old. For some time past Spiritualism has been infected with deceptive mediums, and with pretended phenomena which many Spiritualists believe to be really the action of one mind on another, and the transfer of the lights and sentiments from positive through negative hands, in the form of speech or writing. Through these impressible mediums many communications have been written and spoken which the mediums of their own accord, or in obedience to the word of the investigators, or others impressing them, have admitted from the Spirit of Washington, Franklin, Calvin, Swedenborg, Paul, Lord Bacon, and other worthies. Many of these communications have been so much inferior to the productions of these minds while they were of the earth, that all rational Spiritualists have doubted their genuineness, and some persons have been prone to opposite extremes as to extend their doubts to all spiritual communications, and to spiritual intercourse generally.

Others who have been anxious to immortalize themselves by exposing Spiritualism as a "grossest fraud," or "an emanation from the Evil One," have been equally restricted with respect to their communications, and have been equally prone to extend their doubts to the spiritualists on the other side of the partition, whereas the fact is, believed by many to be that the communications of the mediums are not so much inferior to the productions of these minds while they were of the earth, that all rational Spiritualists have doubted their genuineness, and some persons have been prone to opposite extremes as to extend their doubts to all spiritual communications, and to spiritual intercourse generally.

But why judge Spiritualism by that which is acknowledged by its friends to be *equivocal*? Why do not our opponents take hold of the real question—Do Spirits communicate with mortals?—and try it by the facts as they really are, which are ever recurring—instead of skirmishing as it were in and back, picking off here and there a spurious representation of the Spiritualist cause, building eddies to knock down, for the vanity and glory of the exclamation that the Spiritualist has fallen, and I overthrew it, I demolished it. This is too child-like, we would suppose, for sensible men to engage in, or to be flattered by, but it is a very fair representation of the course of Spiritualism. They think the possibility to which they profess will never know, or knowing will exempt their ignorance of the subject, provided their children of *deception* non-*science* do but succeed in doing him the truth which they do not take pains to understand. It is remarkable that our weighty pious and venerable have generally fraternized with *non-scientists*, and with those who call themselves mediums, but who are of no reputation for mediumship, and supposed they were investigating genuine Spiritualism, and to our harm in any business detected the deception. All the deceptions and

tricks on Spiritualism have been detected and exposed by its friends. Neither the fraternity of modern Spiritualists, nor any individual member of it, has ever sought to excuse or cover up any frauds, deceptions or fallacies that have appeared under the name of Spiritualism. All these which have crept in have been manfully entered and exposed in open meeting, and before the world. Dare the devotees of the Old Dispensation follow this example in reference to their conduct, and claims? Dare any government or political party, or even charitable association, do this? We challenge the world for an instance where so large a number, scattered throughout the civilized world as are the Spiritualists, without any organization, are steadily pursuing each his or her own investigation of the same general phenomena, openly criticizing them and their neighbors' experience and opinions concerning them, in the spirit of perfect toleration, exposing each other's errors and deceptions, always manifesting an earnestness to develop the great truth involved in spiritual intercourse—and yet always agreed. The correctness of this representation must be acknowledged; and what does it mean? Will some of the wise men solve the mystery? Tell us what is the power or control that moves these millions in their individual capacity, to one unitary opinion and end? Did error and hallucination, without personal motives ever so prevail, and crucify men's prejudices? Is there nothing in it? Those who think so will do well to look to it, but not through mediums or glances which reflect their own littleness instead of a great truth.

We are as much surprised at the alarm of some of the friends with the expectations which have been made, as we are that any being daring to be in human form would debase so serious a subject as spiritual manifestations by attempting to counterfeit them. It is truthful to think there are such beings among men; but it is equally hopeful for their extermination or reform, when truth and honesty of purpose are so established as to clearly exhibit fallacies—and are able and determined to stand without deceptive supports. We rejoice that modern Spiritualism can afford to expose the deceptions through which some have been led to believe it, and yet have enough of the living manifestations left to convince all rational men.

We firmly anticipate that the present inquiry will soon result in a firmer, more rational, united and widespread Spiritualism, which will purge human hearts of all their fallacies, and establish a more tolerant, unvarying and morally free intercourse and happiness among mankind.

R. P. AMBLER AT DODWORTH'S ACADEMY.

The lectures of last Sunday were well attended. We give a brief sketch of each.

In the morning the lecturer commenced by saying, "The song which all life is chanting in the world, is *Onward*, and the motto which is impressed on every atom beneath the inspirations of that life, is *Evolution*. Creation listens to the call of its father Mind, and leaps upward to obey the divine behest. Man, too, with spontaneous and instinctive impulse, listens to the same call, and chants the same song, and with ever-advancing steps approaches the Divine." He then remarked upon the beauty of this idea, after which he proceeded to speak of the harmony with which force balances force in the development of progress. Progress was not, he argued, in straight lines, but in circles. This idea he aptly illustrated by reference to the constant motion of the heavenly bodies in circular orbits. Mind must progress, from the necessity of a law in work, and its advancement like the revolution of the planets, must be in circles. This fact would enable us to see that those appearances of retrogression observable throughout the course of human history, result from the revolutions of mind. Absolutely, there could be no such thing as retrogression, inasmuch as God is the Central Magnet of the universe, toward which all beings are irresistibly drawn. Appearances of retrogression came from a limited view of the world's progress. All the various changes which mind undergoes, taken together, made the circles of progress. The harmony of progress was produced by the action of two different forces, the *impelling* or *projectile* force, which acts in right lines, and the *gravitating* or *conservative* force, which tends toward the center of motion. It was by these forces, which were, when applied to nature, termed centrifugal and centripetal forces, that the movement

of the planetary system is caused and controlled, the former imparting the projectile motion to the heavenly bodies, and the latter exerting a counteracting influence upon them, and causing them to move in circular orbits, instead of flying off in straight lines; thus preventing the ruin and disintegration throughout the universe, which would inevitably result in the absence of this restraining power. It was on the harmonious and blended action of both these forces that the established order of nature depends. And they were equally necessary in the department of mind. In order for mind to move at all, it must be acted upon by some impelling power, and in order that its motion may be reduced to harmony, it must be subjected to an opposite influence. We found in history traces of both the progressive and conservative elements. The flashes of genius which had burst upon the world had served to inspire humanity, and lift it up to higher conditions. These constituted the progressive element. In connection with this element was needed a conservative force, and this was found in all those hindrances that oppose whatever tends to man's highest development. It was the united action of the progressive and conservative forces that produced harmony in the results which are worked out during the lapse of ages. The lecturer dwelt upon this thought at considerable length, and in connection therewith paid a high and eloquent tribute to the memory of the world's moral heroes, as the representatives of progress. When a great thought came into the world, it tended to give it impulse, but let that power act unrestrained, and it would carry the mind into the very wildest extremes. The fanatic went up, self-inflated, like a balloon without ballast. When he seized upon an idea it would, however true and beautiful it might be in itself, carry him on to the extreme of mental aberration. We all needed some degree of conservatism to modify the onward impulse. It was not sufficient that an idea be simply intellectually perceived. It must be digested, and must sink down into the consciousness before it could do its proper work, and to this end conservative forces were absolutely essential. The truths of primitive Christianity, in order to be comprehended, needed to be worked out and incorporated into the mind, and this required the conservatism of ignorance and superstition. For a period of more than eighteen hundred years the world had been employed in simply digesting these truths, and judging from appearances, we might suppose several centuries more would be required for the same object. The Church had been the grand representative of this conservative element. It had done all it could to place obstacles in the way of progress, but in doing this it had performed an important office in holding back the truth, that its growth might be gradual and healthy. It had supplied the bitter gastric juice by which the process of mental progress has been carried on. In closing, the lecturer further illustrated the indispensableness of this conservative element to the true progress of the world, and the fact that all those influences which seem to be hindrances to that progress are really subserving an important purpose.

The subject of the evening discourse was, "the Alpha and Omega; or, the Eternal Symbolized in Man."

The speaker, after some extended preliminary observations—in which he contended that although we see around us especially in the manifestations of Spirit, strong indications of the simple fact of immortality, yet these indications are merely outside evidences of that fact, and therefore unsatisfactory to human reason, since they give no perception of its *eternal*—led down and directed the following two-fold proposition by way of giving a philosophical illustration of the eternal nature of man: "Mind, considered as a divine principle is self-existent, and hence eternal in its nature, of which the human mind is the natural type and representative."

In remarking upon the first branch of this proposition he took the ground that as it is impossible to fix a point at which time began, eternity stands before us as an essential fact, and that eternity represents the principle of all existence. There was no time when something did not exist. It was plain that no substantial entity could possibly rise from an empty void. Naught multiplied to infinity would represent naught. Hence the form of the outward world must be considered the product of a self-existent germ. Since, then, there has existed from eternity, we were compelled to conceive of an eternal form of being, in which the primary power of creation originated.

REALLY A MIRACLE OF HEALING.

139 WEST SIXTiENTH STREET, NEW YORK, DEC. 1, 1858.

DEAR BROTHER PARTRIDGE:—The following brief statement of facts I submit for your inspection, and to the public, through your most valuable paper, the SPIRITUAL TELEGRAPH. We think this case of Spirit-healing is one of the most wonderful that we have yet seen, read or heard of, in modern times. We have deferred making the case public until now, although the cure was made more than nineteen months ago, about the 10th of May, 1857. It is as follows:

Mrs. Beck had been a rapping, tipping, spelling, seeing, healing, personating and trance-speaking medium for three or four years prior to the event about to be detailed, but her usefulness had been much impeded by an internal affliction of many years standing—a disease that had baffled the skill of some dozen of the most eminent physicians in the United States. The best medical efforts of physicians in Washington and Georgetown, D. C., Baltimore and New York city, had been put in requisition, running through a space of more than thirty years. The suffering she had experienced during that time was so great, that Professor Thomas Sewall, of Washington, who was for many years our family physician, said that she was the greatest sufferer he had known in a practice of thirty years. Her disease was a complicated one, involving the spine, kidneys and womb. Many times she would be thrown into convulsions or spasms, and remain so for ten, twenty, and as much as thirty-six hours. During these periods, it would require several persons to keep her to her bed; so violent were the paroxysms, that she was confined to her room often for a space of eight or nine weeks, in the most intense pain.

This state of things continued until the 10th of May, as above intimated. At that time she was extremely ill, so much so that we thought death must ensue unless relief was obtained, and that most speedily. I had called, on the morning of that day, on Dr. A. D. Wilson, requesting his attendance. Knowing her case, he desired me to call in the afternoon, when he would have put up such medicines as he hoped would give relief. Before the appointed time had expired, and while she was suffering the most excruciating agony, she was entranced by a Spirit calling himself St. Luke, and with her own hands he commenced making manipulations over her abdomen, the seat of her then existing distress. The Spirit continued conversation all this time and among the many things said, and which he required me to write down, was: "Mark well," repeating the words with much emphasis; "mark well what I say: my name is St. Luke, and I am sent to heal this medium. I have power to heal. Mark well what I say: This medium shall be healed from this hour, and shall suffer no more from this affliction, and ten years shall be added to her earth-life."

These words were repeated many times, and the name of the Spirit so often given, with the promise of a radical cure. Coming out of the trance (which lasted about thirty minutes), she questioned us to know what we had been doing for her. We replied, "Why do you ask that question?" "Why," said she, "I am well; entirely free from pain; as free as ever I was at any time in my life." She desired that she might get up (for she was in bed at the time); this we could not permit; a few moments after she fell asleep, and enjoyed two hours of the sweetest repose imaginable. Revived by her sleep she arose, and to her great joy, and no less surprise, as well as the joy and surprise of ourselves, she was truly and radically cured in thirty minutes, of a disease that had baffled the skill of the most eminent medical men in this country for more than thirty years, and she remains well to this day.

Now, brother, let the enemies of Spiritism no more ask what good is there in it. If I dared to extend my remarks, I could give many, very many more beautiful illustrations of the truth of our glorious faith.

Yours for truth and progress,

CERTIFICATE TO THE ABOVE.—I resided in the family of Mr. Beck for nearly four years, and can attest the truth of the above statement running through that period of time; and I do know that the account of Mrs. Beck's extreme illness, and of the cure that was effected at the time and under those circumstances, as narrated by Mr. Beck, is strictly true, and that much time was lost at the time of healing; that to me was deeply interesting and wonderful, and I think worthy of being made known.

MARY ANN CROOK.

FAITH—WHAT IS IT?

In theology it means the assent of the mind to the truth of what God has revealed—a belief in the Scriptures, &c.; but in its general acceptation, it is defined as belief and assent to the truth of what is declared by another concerning the ordinary events of life. As religionists demand that Christians should have theologic faith ere they can be saved in the world to come, let us examine it by the interpretation given in the Bible's own teaching.

"Faith is the substance of things hoped for," Heb. ii. Then faith is *substance*; in other words, being, something existing, which really is—is real or solid; a something that is capable of being demonstrated to the external senses, and manifested and made known so as to induce a conviction or belief in the mind. In Hebrews, 11th chapter, are given many examples of the operation of faith among the ancients, and if the reader examines closely, he will find that testimony, obtaining promises, actual warnings, being called, seeing the promises, &c., are the reasons why they exercised this faith.

Again—in St. John's 1st epistle, chapter 1: 2 and 3 verses, we read: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us.) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ." Now, if the first interpretation of faith be erroneous, how can this reading? Does it show that they had faith or belief because it was *demonstrated* to them? Their reason and intellect were addressed by the outward senses and they could not reject the testimony. Man can not believe what he will, unless evidence is presented in a warning manner. It is only by the exercise of the powers of the mind that he can have any conceptions of the ordinary affairs of life, to say nothing of that bright and glorious immortality beyond the grave. Religionists allow the exercise of the mind on every subject, save that on the truth of the Scriptures, &c., the Word of life. If reason and judgment do not sit enthroned, fanaticism, bigotry and superstition will give place to all the viler passions of the heart.

J. COVERT.

ANOTHER REMARKABLE CURE.

BRO. CHAS. PARTRIDGE—Will you be so kind as to insert in your widely circulating paper, the following facts for the benefit of suffering humanity:—On the 26th of October, I applied to Dr. John Scott, No. 16 Bond-street, N. Y., for consultation with regard to my disease, which myself and many others believed to be dyspepsia, in a very malignant form, and which baffled me in every effort I made, and I was fast sinking under it. Dr. S. informed me that my trouble was cancerous tumor in the stomach, but he said he could cure me if I would stay with him long enough to give him a chance. He also told me he had cured two others of the same disease, and if he cured me, the tumor would pass from me both ways; and sure enough, on the 17th of November, while under treatment, a large quantity of fungus matter was thrown from the stomach, with some three pieces, of the appearance of flesh, with a prickle running through the center near three inches long, and others not so long. Likewise, on the next day, I had a discharge of the same, or a similar nature; entirely different from anything I ever saw before. I have been under his treatment for six weeks, and feel much better—improving every day, and expect to go home in one week more, with full prospect of being a well man again. Yours, very truly,

MICHAEL REYNOLDS.

CRAWFORD, NEW YORK CO., DEC. 1, 1858, 1859.

A FRAGMENT.

There is a place where angels dwell,
There is a place where angels dwell,
There is a place where angels dwell.

Where angels dwell to rest.

That flower a lady from each world,
And on that flower we kindle words,
And to that flower each soul awakes
To be forever blessed.

ALFRED, JUNIOR.

J. FAIRFIELD.

BORN INTO THE SPIRIT WORLD.

MR. PARTRIDGE:

CHICAGO, DEC. 5, 1858.

Respected Sir:—Having lost the material form of a beloved mother, we deem it right to state some of the facts pertaining thereto, for the readers of the TELEGRAPH.

MIRANDA JENNINGS.

I left the form, on Thursday, September 10th, from disease of over twenty years. Mrs. Rev. J. Jones, aged seventy-five years and 61 days.

When quite young, she united with the M. E. Church, and continued a member for a number of years, but gradually outgrew its teaching.

There was no wavering or doubt in her last moments, and when we according to a promise made long ago, spoke to her as having her earthly end near, she said, "Oh! I've been thinking about it. I've been thinking about it, and you must not grieve for us—you can not expect to keep me long, and I shall be with those long gone; so don't grieve. Your father, my mother, and all, are here; it seems to me I can hear them talk." The day she left the body, she said, "Is this dying?" Being told she was growing weaker, she said she "never felt better in her life;" spoke words of consolation to us children; took the little ones of the family in her arms (with our assistance) kissed them, and said with a happy smile, "Oh! Grandma will have so many babies to take care of in the good world." We sang to her.

She said, "How sweet, how sweet," and with a countenance fit for an angel, breathed away her last on earth.

A VISION OF THE NIGHT.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night" his ideas were shaped into the following beautiful form:

He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house of suffering and mortality, for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was nought to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power, utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he remarked the liniments of youth and age were blended together with an intimate harmony and majestic sweetness. They traveled through a vast region of empty space, until at length the battlements of a glorious palace shone in the distance, and its form rose brilliant and distinct among the far off shadows that flitted athwart their path; the guide informed him that the palace he beheld, was, for the present, to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding the building to which they were then rapidly approaching was superior to anything which he had actually before beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a pure white cloth, a golden cup, and a cluster of grapes, and then said he must now leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction.

The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvas that angels, though unseen, had ever been his faithful attendants, and sent by God they had sometimes preserved him from imminent peril. He beheld himself as first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the scenes here delineated were perfectly familiar to his recollection and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uncertainty. Among others he was particularly struck

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